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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

A Word to a Young Convert.

In some late numbers we gave you some of the reasons which have operated in determining our views on the subject of Christian Baptism, both as it respects the subjects and the mode. Permit us now to anticipate a very common objection to a practice of our denomination, and one which has driven more honest Christians away from the path of true obedience, than almost all others put together. We allude to what our opponents generally term, by way of reproach, *CLOSE COMMUNION*. What is more common than to hear it asserted, "Yes, I think the Baptists have the right of it in regard to Baptism—they certainly have altogether the strong side of the argument on that question, but then I can never join that Church, because they hold to *CLOSE COMMUNION*." How can I bear the thought of separating from dear Christian friends when I come around the table of the Lord? It is the *LORD'S TABLE*, and therefore we ought not to prevent any of our Christian friends from participating with us in the solemnities of that occasion. If we cannot commune together here, how can we hope to commune together in heaven? We have heard such things over and over, until we have really become tired of replying to them. But while they continue to be reiterated with all apparent sincerity on the part of some, and in the exultations of a boastful spirit on the part of others, it becomes our duty to answer them. Your attention then, will now be directed to some hints which may be dropped on this subject.

And in the first place, we agree that it is the *LORD'S TABLE*, and on that very account we admit only such to it as he invites. We are but his servants in this matter. He has a perfect right to fix his own terms of admission, and we have no right to dictate or complain. It is proper also that we should understand the *design* of this Institution. Many appear to regard it as an occasion for expressing feelings of reciprocal Christian kindness and love merely—to tell of the strength of our attachment for one another. But this is a very mistaken, or at least imperfect view of this important ordinance. We have been accustomed to regard it as a *remembrance* of Christ to show forth his death till he comes. Hence the injunction, "Do this in remembrance of me,"—"This is the blood of the New Testament in my name, this do in remembrance of me." "And as oft as ye eat this bread and drink this wine, ye do show forth (not merely how much you love one another, but) 'the Lord's death till he comes.'" We do not say that brotherly love should be lost sight of in this ordinance. It should evince itself on all suitable occasions as deep-rooted and active in every pious bosom; but even this grace may be carried beyond its proper province, and be made to stand in the place of other and equally important parts of a perfect system. With these remarks on the nature and design of the *LORD'S SUPPER*, let us proceed to examine briefly the terms of admission which the Master has prescribed. If we can settle this question properly, it will then be very easy to determine whether the Baptists, in observing restricted Communion, do right or wrong.

1. The first thing which may be mentioned as a pre-requisite to this ordinance is *personal piety*. On this subject all orthodox Christians perfectly agree, and no argument is, therefore, necessary to maintain the position. It is true, we have heard of instances in which unconverted, and especially enquiring persons have been invited to the sacrament of the Supper as a means of conversion. But such a desecration of the ordinance is not allowed by the formulas of any of the orthodox denominations, and needs merely to be mentioned to meet, as it deserves, the severest reprobation of every orderly Christian.

2. Another pre-requisite to the communion is *Christian Baptism*. It is so understood by the wise and the good of all evangelical denominations. We may be indulged while we refer briefly to the testimony of a few distinguished Pedobaptist divines on this point.

Dr. GRIFFIN, in his letter to a member of a Baptist church, says: "I agree with the advocates of Close Communion in two points. 1.

That baptism is the initiating ordinance which introduces us into the visible Church; of course, where there is no baptism, there are no visible churches. 2. That we ought not to commune with those who are not baptized, and of course are not church members, even if we regard them as Christians."

Dr. WALL, in his history of Infant Baptism, says: "No church ever gave the communion to any persons before they were baptized." And he adds, "Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptized."

Dr. DODDGE, one of the most judicious and eminent men that ever adorned the Christian profession, in his lectures on Divinity, says, "It is certain that Christians, in general, have always been spoken of by the most ancient fathers, as baptized persons, and it is also certain, that as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's Supper."

J. STURGEON, in the Methodist Guide to the Lord's Supper, says: "If this ordinance be thus holy in its nature, and hallowed in its titles, it closely follows that no ignorant, no unbaptized, no wicked person, can be allowed to approach the table." These testimonies are deemed sufficient. But it may be asked, what *scripture* proof for this belief can be furnished? To this it is sufficient to reply that the word of God abundantly establishes the following undeniable fact, viz: That the first visible act of homage which believers paid to Christ, was baptism. For the proof of this, read Acts viii, 36—38. When Saul, afterwards Paul, was converted, he was directed to enquire of Ananias, who should tell him what to do. And when he came to him, he said, "And now why tarriest thou? Arise, and be baptized," &c. "And immediately there fell from his eyes as it had been scales, and he arose forthwith, and was baptized." Such was also the case with the Philippian Jailor. After his conversion, "He took them (the apostles) the same hour of the night, and washed their stripes, and was baptized, he, and all his, straightway." So it was when Peter preached Jesus to Cornelius and his friends. "And many of the Corinthians believed and were baptized." And Peter said, "Can any man forbid water that these should not be baptized, that have received the Holy Ghost as well as we? And he commanded them to be baptized," &c.

If, then, this point be sufficiently established, the only question to be determined in order to know who possess this pre-requisite for the communion, is to find out who have been properly baptized. This point has already been fully discussed in previous numbers.

3. There is, however, in our opinion, a third pre-requisite to the Supper of the Lord, and that is, *REGULAR FELLOWSHIP WITH THE CHURCH*.—"And they continued steadfast in the Apostle's doctrine and fellowship, and in breaking of bread," &c. Acts ii, 42. If this principle be not regarded, it is easy to see what difficulties may be encountered. Take a case for the sake of illustration. A member of a Baptist church becomes the subject of censure and discipline, which results in his suspension from the privileges of the church, and ultimately in his exclusion. He goes to a church of another denomination, and seeks, and actually obtains admission into it. As a baptized member, therefore, of a regular orthodox church, he presents himself at the communion in the very church from which he was just before excluded, and demands the privilege of participating in the sacrament. Now what can you say to him? Your mouth is hermetically sealed. But vary the supposition a little, and let the individual be one whose only crime was that of communing with unbaptized persons of another church, and thereby sanctioning sprinkling for baptism, and also the unscriptural practice of infant sprinkling, and then you have a case of this kind. A person does that which while he is a member with us, is sufficient to break his fellowship with the church, and yet with the additional sin of having further countenanced Pedobaptism, by joining a church of that order, he may come and enjoy the dearest tokens of intimate fellowship with the very Church from whose immunities he had just been excluded. Remarkable consistency! But there is really no end to the difficulties which such a course necessarily involves. There is, then, no consistent course, but to require the evidence of fellowship with the church on the part of those who come to ask a participation in her dearest immunities. And really we have never been able to see why different Church organizations are necessary, if all may consistently commune together. A difference of views and practice such as will authorize distinct and separate church organizations, will, we think, justify restricted communion. But we will not enlarge on this point for the present.

In conclusion, you see why Baptists do not commune at the Lord's table with all other Christians. It is that they do not possess the requisite qualifications, in our honest opinion, for this ordinance. They ought to be baptized, as we have shown by their own authors, before they come to the communion, and yet, as we have before demonstrated, very many of them have never been baptized. And if it be said they think they are baptized, and are, therefore, sincere in asking the communion at our hands; we must reply, we know they are not baptized, and therefore, we are justifiable in denying their request. But it is a very grave question whether they ought to be permitted to commune with us at the Lord's table even though their baptism should be immersion, while they maintain the unscriptural practice of infant Baptism. While, therefore, the hue and cry is raised against *CLOSE COMMUNION*, Bigotry, &c., &c., let it be remembered that these very complainants believe baptism to be a pre-requisite to the communion, and are well aware that the ground of dispute is not concerning their Christian character, or personal piety, but respecting the validity of what they are pleased to call gospel or Christian Baptism. And we cannot but remark here that it appears to be the main design of most persons in holding up this "bugbear" *CLOSE COMMUNION*, to divert the attention of honest inquirers from the main point at issue, and operate merely upon the passions of the inexperienced and unskillful. But let me exhort you, do not be frightened off the course! Suffer not the fog of partisan zeal to blind your mind to the truth, nor allow yourself to be led astray by imaginary images of "hideous form." Be sober, be diligent in the investigation, and may Heaven speed your course, and always conduct you to right conclusions.

Chronicle of the Church.

In the Chronicle of Oct. 23d we notice that Mr. Chapin has attempted a rejoinder, to our reply to his article of Oct. 2d. In his rejoinder, he denies any fellowship with sprinkling, and thus expresses his views: "We have often said and now repeat:—After a careful examination of every passage in the Bible where the word *baptizo* occurs; and after a careful examination of every particle of evidence to be derived from history, to the end of the second century, we have no manner of doubt whatever, that the original mode of baptism was by *pouring*, and that in case of adults, the person went down into the water, as far as it was convenient, and was *there*, not *thus* baptized."

It matters very little with us, whether Mr. C. prefers sprinkling or pouring for baptism, as we hold ourselves able and willing to prove, (when ever he desires the proof) what has been proved a thousand times already, by those too whose examinations and comparisons have not, to say the least, been less careful or thorough than those of Mr. Chapin; viz. that *both of these modes are wholly unscriptural, and contrary to the universal usage of the primitive church*. And, further, we defy Mr. C. to produce a single instance, in which pouring was substituted for immersion in baptism, prior to the middle of the third century, and still further we can prove that it was not considered valid baptism even in the case of clinics, to whom alone it was administered, till after the middle of the eighth century. So much for the mode.

Now for the subjects. Mr. C. says "We examined this point after the same thorough manner, in the *Chronicle* of 1838, and do not feel called upon to repeat it. Of course it is nothing to us what all the learned Germans think. We have examined the subject for *ourselves*, and made up our opinion upon the original authorities."

We are well aware that where a man has but just ascended the highest pinnacle of literary fame, and established his character as the scholar of his age, it is not to be expected that he should pay much attention to the poor mortals who are plodding in the vale below. Were the case otherwise, we might think such a paragraph as the foregoing, somewhat deficient in courtesy; but the eccentricities of such profound scholars as Mr. C., must be overlooked. But, as we presume most of our readers, as well as ourselves, were not aware of the fact, that he had examined the subject so thoroughly, will Mr. C. have the kindness to forward us the numbers of the *Chronicle*, containing his examination of the subject, as otherwise, we, as well as our readers, shall be under the necessity of groping along with only the feeble light afforded by the works of the German theologians, and others, a few of whom we quoted in the article to which Mr. Chapin's remarks are intended to be a reply. But we cannot leave this subject without offering our condolence to the unfortunate Germans, whose brightness has been so completely absorbed, in the superior radiance of the new luminary, now in the ascendant in the literary horizon. Henceforth the literati, not only of Germany, but of every other land, which has made any pretensions to science, must bow and do homage to the Editor of the *Chronicle of the Church*!

Finally, as to the transferring of *Baptizo*, in the 2d century. We were aware that the Vul-

gate did transfer the word; but that the Vulgate was translated in the 2d century, was a fact left for the superior wisdom of Mr. C. to discover. Other historians have told us, that by whom, or at what time the version called the Latin Vulgate was made, is unknown. It was first revised and published by Jerome toward the close of the fourth century. We were also aware, that so far from this having been "the general practice from that day to this," that *Wiclif* was the very first, of whom we can find any account who followed the example, and from the time of Wiclif to the present, we will guarantee to find two versions which translate the word *immerse*, for every one which transfers it.

One word as to the "absurdity of charging the Bishops with perversion in their translations.—We have yet to learn, that because one man follows the example of another in doing any thing morally wrong, he is not equally guilty of the same wrong. And although the transferring of the word in the Vulgate, though wrong in itself, might not have been productive of a great amount of evil, among a people and at an age in which the Greek was almost as familiar as the vernacular tongue, yet it by no means follows, that the transferring of the same word, among a people generally ignorant of the Greek language, would not be attended with deleterious consequences. Where, then, is the *absurdity*? Will Mr. Chapin tell us?

Editorial Correspondence.

BALTIMORE, Md. Oct. 24, 1840.

It may not be uninteresting to our readers, to hear from us in our rambles. We left our beautiful and quiet city, on Tuesday the 20th inst. at 8 o'clock, A. M. in the Steamboat New York, and arrived in New York about 2 o'clock P. M. This boat is one of the swiftest on our northern waters, and is well managed in every respect. It would be difficult to suggest an improvement in regard to her, unless it were that the fare might be somewhat reduced in order to afford to a larger number, the luxury of an occasional trip to the Metropolis of the western world, from the "land of steady habits," and *vice versa*. The day of our departure was one of that gloomy kind, that makes a person almost sick of life, and yet, alas! afraid of death—unable fully to enjoy existence, and yet unwilling to relinquish the hope of its returning bliss. Our infelicity was rather augmented than diminished, on our arrival in New York, by finding the streets of that always filthy city, rendered unusually unpleasant by the mud occasioned by the falling rain, and the countless footsteps of the passing crowds. Who that has visited New York, in a rainy day, and had occasion to paddle through the thronged and business streets, must have felt a wish to quit the scenes of such unceasing aggravation, and enjoy the quiet and cleanliness of some New England town. We made our exit as soon as possible, and with the velocity of some fabled couriers, left this great Metropolis, far, far in the distance, and in a few brief hours, found ourselves snugly seated in a pleasant room of the United States Hotel, in "THE CITY OF BROTHERLY LOVE." The rain still fell in torrents, but amid its unabated peltings, we gave ourselves up to Morpheus, and passed the remaining hours of night, in wished-for pleasing dreams.

On Wednesday morning, 21st inst. we had occasion to visit the city of Camden, opposite Philadelphia. Here we enjoyed the privilege of exchanging friendly salutations with old acquaintances, and greeting once again those whom we had, years ago, pointed to the Lamb of God, and led into the Saviour's liquid grave. How good and pleasant it is to meet with those, to whom we are endeared by ten thousand ties; and how much this pleasure is enhanced, when years of anxious toil have intervened, since we mingled our sympathies and our prayers. And if a meeting like this, afford so much joy on earth, what must be the bliss of heaven, when all the saints shall assemble, and mingle in one vast sea of glory, their noblest, purest offerings? Our stay in Philadelphia was short, but still we met with many familiar countenances, and received the token of a hearty greeting from many an old and worthy friend. One thing we could not but remark, viz: the striking difference between the streets of this agreeable city, and those of New York. Here every thing was neat and clean, and although we still found constant use for our umbrella, the walks were almost free from mud, and we performed our peregrinations through the city, with comparative ease and satisfaction.

At half past three o'clock, we took a seat in the splendid cars which run between the quiet "city of Penn" and this bustling, active town, and arrived about half past 11 o'clock the same night; too late of course to meet with friends,—and, again, in company with some unknown praying man, commended ourselves to the protection of the Lord, and laid us down to rest.

Thursday morning, the 22d, brought clear and delightful weather, and the kindness of our friends provided us with a carriage to convey us to Pikesville, a distance of about 8 miles from this city,—to meet the Maryland Union Association at its fourth anniversary. This youthful body has been abundantly blessed of the Lord, during the past year, and a most healthful piety seems to pervade its churches. The Association embraces but seven churches, and these are found to be a majority of all the churches in the state, of our denomination, which do any thing at all for benevolent purposes. The shadow of the ill-famed "Black Rock" exerts its blighting, withering influence through the state, in almost every direction. But blessed be God, Maryland possesses a redeeming spirit. This "Union Association" will tear the veil from the eyes of blinded Christians and by the continued smiles of Heaven, will

penetrate every nook and corner of the state, and scatter light and heat throughout her borders. We have rarely enjoyed more unmingled pleasure on such an occasion, than we experienced at this meeting. The preaching (not reading) was systematic, close, and eloquent, the prayers were fervent and effectual, and the singing though perhaps not so strictly in accordance with modern rules, as that of some of our northern Chhairs, was, nevertheless, performed with the spirit and the understanding. Indeed one could not but feel that it was good to be there. There have been added to this interesting body, the past year, 655 precious souls,—almost an average of 100 to each church. As their letters all told of pleasing negotiations, we were compelled to exclaim, "what hath God wrought?"

More than one half of the whole number of members, in the different churches composing the Association, have been added by baptism the past year; for while 655 have been baptized, the whole number is now but 1183. Let the prayers of the faint body.

We could not but notice how differently this Associational occasion passed off from that of some nearer home. A large number of visiting brethren were present, amongst whom were Jeter of Richmond, Gillette and Compton of Philadelphia, Allen Evans, and Childs of Virginia. There were also many others with whose names we were unacquainted. Would that some of our churches and ministers of much loved New England, might be willing to exchange some of their *forms* of godliness for the *power* of southern devotedness to the cause of Christ, and, with them, show the continued pledges of the Saviour's regards.

For the Christian Secretary.

Exposition.

Rom. viii: 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

It is worthy of remark, that Knapp's edition of the original text, which is good authority, places in a parenthesis the phrase "not willingly, but by reason of him who hath subjected the same."—The parenthesis is omitted in the English text, which fact, while it does not alter the sense, somewhat transposes and obscures the passage. If the parenthesis is correctly inserted in the original text, which I presume is the case, then the phrase "in hope" should, in the sense, come immediately after the phrase "made subject to vanity," and not as in the English text, immediately after the phrase "by reason of him who hath subjected the same." Besides, if the parenthesis is retained, it is obvious, at first sight, that the phrase "not willingly," &c., is a kind of explanation of the phrase "for the creature is made subject to vanity in hope," that is, not willingly, to be sure.

Ktisis, translated in the text, "the creature," probably means here, the intelligent creation, that is, all human beings. That it has not here its general or literal meaning, creation, undefined, the meaning which Henry gives it, and indeed, most of the old commentators, is evident from this consideration. "The creature" was made subject to vanity, *not willingly, and in hope*. The inanimate, or brute creation, could have neither choice nor hope in the matter. Hence, the intelligent creature is meant, as this language were nonsense in regard to any other creation. That it does not mean the Christian or pious creature, if I may use such a phrase, as Barnes has it, is evident from the following consideration.—Where is the propriety of saying the pious are subject to vanity? are not all men subject to vanity? To assert in a connection like this, that the pious creation is subject to vanity, is at least a tacit denial of the vanity of the remainder of creation. Further, observe that the context settles the difficulty. After speaking of the vanity of the whole creation, the Apostle remarks, "and not only they, but ourselves also, which have the first fruits of the spirit." That is, as we suppose, not only they, the intelligent creation in general, but we Christians also. Now, of course, if he had all the while been discoursing of the vanity of Christians, there would have been no propriety in the remark "and not only they, but ourselves also," it would have been equivalent to saying, not only the pious creation, but the pious creation also.

There are two difficulties in the context to this explanation of the word. The earnest expectation of the creature waiteth for the manifestation of the sons of God. Is this true of irreligious persons? if not, then, by "the creature," is not meant irreligious persons. Is it not a matter of fact, that irreligious persons do hope to be saved, and expect to be saved, though on account of their sins, they may have great reason not to hope or expect any such thing. Besides, in this sense, the creature and the sons of God are contrasted, and hence are not the same. The other difficulty is contained in the verse succeeding the text. "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. *Ktisis*, the creature, is here evidently used in a limited sense, as meaning a part of the intelligent creation. The Scriptures distinctly deny that the whole of the intelligent creation will ever be delivered "into the glorious liberty of the children of God." They as plainly assert that many who are now in sin shall be delivered from it, and hence there is no difficulty in the phrase alluded to. Besides, in this verse, as in the other, "the creature" is contrasted with the children of God, showing that they are different persons.

Hupeteia is correctly rendered in the text, was made subject, that is, the creature was placed under the influence of vanity. *Matuioietis* is perhaps more correctly rendered "vanity," as in the text, than by any other word. As the word has different shades of meaning, in different relations, the context must decide the meaning in any given place. For instance, it may mean emptiness or folly, and it may mean frailty or suffering. What

now does it mean in this place? Let us consult the context. "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectations of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain until now." The apostle dwells both before and after the text, upon the effects of sin as suffering pain and corruption, rather than upon sin itself, showing that by vanity in this place we are to understand frailty as suffering and death. There is further confirmation of this meaning of the word, if indeed it is needed in the remaining phrases of the text.

Ouk ekousa alla did tou upotaxanta is well rendered in the text, not willingly, but by reason of him who hath subjected the same.

While men sin willingly they do not suffer willingly, and while God has not subjected us to sin, he has subjected us to the consequences of it; suffering, therefore by "vanity" in the text we must understand the consequences of sin, rather than sin itself, or else show that we do not or did not sin willingly, and that Jehovah has made us sinners.

Those who have taken the ground that by vanity is meant sin, anticipating the difficulty of asserting that Jehovah has subjected us to sin, assert that the power subjecting is Satan or Adam by the fall overlooking an insuperable obstacle to this interpretation in the text itself. The creature is subjected to vanity, in hope. The adversary or our progenitors had of course no power to grant hope to any one. Jehovah alone can impart this blessing, and hence he is the power subjecting.

The only remaining phrase in the text is free from difficulty—*ep' elpidi*, in hope. Though we must suffer on account of sin, through the atonement we may hope for better things. God in his infinite mercy, though he has found it necessary to doom us to suffering on account of sin has made abundant provisions in the Gospel, so that we may in Heaven be freed from suffering and death.

According to this interpretation, the text is correctly paraphrased thus: For the whole human family is subject to suffering and death, not indeed that they willingly suffer, but being sinners against God, he has seen fit to inflict it upon them, not however without hope, he has in the Gospel, provided the means of escape from all suffering. D. C. H.

MISSIONARY INTELLIGENCE.

Germany.

JOURNAL OF MR. ONCKEN.

April 25. Br. Lehmann, from B., who arrived here last week on his way to London, preached twice to-day to the great edification of the church. His aptness in quoting scripture to illustrate his subject is truly edifying, and shows that the word of God must be a lamp unto his feet and a guide to his path.

26. Two young men formerly enlisted in a regiment of Hanoverian hussars, and who had lived here a life of dissipation till induced by a friend to attend first under Mr. R.'s preaching and then under mine, offered themselves as candidates for church membership. They have attended regularly at my weekly private instruction, and on all our public services, and from the conversation I had with them, I am satisfied that they have found him of whom Moses and the prophets and the apostles testify that he is the Saviour of sinners—Jesus. Oh! how adorable are the leadings of God's providence with us! He thus brings together the scattered chosen ones from the east and the west, from the south and the north. Two females also called to-day, who give evidence that their hearts have been brought under divine teaching.

27. One of our members who had given us much pain and anxiety, on account of the unsatisfactory views which he had imbibed, was to-day graciously restored to right views of the sanctity of the Sabbath, and the binding obligation of all Christians to keep this blessed day holy to the Lord.

29. Our meeting was this evening broken up by three police officers. The people were commanded to leave, with which they complied. All this took place before I had arrived. About fifty persons assembled afterwards at my house, to whom I preached the word of life.

May 2. Brethren Lange and Kobner, and myself, received again a summons to attend next Monday at the police office.

Persecution at Baireuth—Additions to the Hamburg church—Arrest and imprisonment of Mr. Oncken.

In a letter from Br. Knauer at Baireuth, just received, he states that three weeks ago he was cast into the common prison, for continuing to conduct religious meetings, and as he could not with a good conscience promise to desist for the future, he saw no prospect of being soon liberated. Br. K. adds that nine converts had also been arrested, but were not long detained. Our Br. has not been idle in prison; he has spoken with his fellow prisoners on the great liberty Christ came to give to sinners. May the Lord make him instrumental in liberating some of these slaves of Satan. Oh! how consoling to know from divine testimony, that God can and will overrule every event to his own glory, the good of his believing people, and the ingathering of his elect.

I do not know what awaits us to-morrow on the sacred day of rest;—it is probable we shall be prevented from worshipping our God as his word enjoins. But this we know, to our comfort, however much the heathen may rage, the Lord God will be a shield and a sun to his people, and no good thing will he withhold from them who walk uprightly.

3. Lord's-day. The Lord has been a wall of fire around us: no one was permitted to molest us.

4. Our examination at the police office has been very short, as we declared our purpose was not to answer any more questions whilst our case is pending before *The Sixty*. With this we got off to-day.

Blessed be the Lord God of Israel! who, in the midst of opposition and rage of his enemies, manifests his power and glory in the conversion of sinners. My heart is elated with joy: three new converts have applied to-day for admission to the church. The conversation with them as to their views of divine truth, and the knowledge of themselves, was most satisfactory.

5. One of our members was summoned to the police office, and asked why he had given up his occupation as lamplighter; if he was a member of our church; and if I had baptized him. As our Br. knew that if he answered the last question it would bring me into difficulty, he did not choose to answer it. It was given him to understand, they would compel him to this.

6. Though three or four police officers walked backwards and forwards where we were assembled, none entered the house. It was afterwards observed that they went into a dramecler on the other side of the street, and noted down how many persons went into our place of worship.

7. A young man brought to the knowledge of the truth at Baireuth through Br. Knauer, and expelled from thence by the police for attending the meeting conducted by him, arrived here to-day, for the purpose of staying here.

8. I baptized four dear brethren this evening, among them the two young men who have been mentioned in this relation. As the place where we now generally administer this ordinance, was overflowed by the high tide, we took a boat at A, and proceeded down the river a little way, where we soon found excellent ground.

13. Preached this evening for Mr. Rheeder, at the Independent chapel. Br. Kobner conducted our service. On reaching home, I was requested to come immediately over to the Bomken strasse. I did so. On entering I found several police officers in the passage; one of whom, named Wichmann, ordered me in the name of the police to go directly to the senator. I told him that our case was not yet decided, but he replied, "I have orders to request you to comply, or else I must send for the soldiers." Mr. Wichmann regretted that he was under the necessity of acting thus. I then complied, and was escorted by a police officer. I found however, soon, that my way was not to the senator, but to prison. On my arrival the keeper asked my name, age, occupation; he then proceeded to examine all my pockets carefully—I had to unbutton my clothes. He found nothing suspicious but a sketch of the sermon preached that evening. I was then conducted up two pairs of stairs, and safely locked and barred in the room in which I am now writing.

The Lord has kept me in perfect peace. The first thing that occupied me, when alone, was to prostrate myself before Zion's Lord and King, for counting me worthy to suffer these bonds for his and his people's sake.

14. Awoke frequently during the night, as the straw mattress and scanty covering afforded little or no warmth. My dear wife obtained permission to visit me, under many restrictions: the interview must take place in the presence of the keeper, the conversation must be in German, and the time not exceed half an hour. I have had several opportunities of conversing with the prison keeper, but his poor head is filled with novels, over which he is constantly pondering, and his mouth is incessantly employed in extracting smoke from that far famed, but filthy weed, tobacco, so that he has neither time for thinking nor speaking, on account of the smoke within and without.

Being now in possession of my writing materials, I am fully employed. The Lord is very gracious to me;—he makes good his promise.—Behold I am with you every day to the end of the world;—and if we enjoy his presence it matters not where we are. "In his presence is fulness of joy."

Though I have obtained my writing materials, it is only under condition that whatever is written by me and leaves the prison, be first sent to the stadt-haus for inspection.

Mr. Oncken's defence before the police—Remanded to prison—Profanation of the Sabbath in Hamburg.

15. I was this afternoon taken up to the police. The question so often put to me was again demanded: "Why have you, notwithstanding the repeated prohibitions of the authorities, continued to preach, baptize, and administer the Lord's supper?" I replied, that I only acted up to what God had commanded in his word, and the dictates of my conscience as grounded on the scriptures, that I could never abandon the ground on which I stood, and that I conceived no civil magistrate had any right to prescribe in what way God was to be worshipped. This was put down, and I was conducted back to my prison.

16. My dear wife visited me to-day, but the keeper charged me not to speak in English, nor to touch upon any thing that had a bearing on my imprisonment. He remained with us during the whole time of our interview.

Several of my dear people greeted me to-day from outside.

(To be Continued.)

HOME MISSION DEPARTMENT.

A letter from Eld. Joseph Mettam, dated Pikesville, Md., September 17, 1840, has been received at the Home Mission Rooms, in which he says:

"The Lord continues to pour out of his Spirit upon much neglected Maryland. I have been travelling in company with brother Wm. Laws for some months past, holding protracted meetings, and trying to establish new places for preaching, and the Lord has truly blessed the effort. I believe the day is not far distant, when very many in this state will be brought into the fold of Christ."

Brother Mettam reports among the results of twelve months past labor, sixty hopeful conversions, of which number, fifty-five have been baptized and added to the churches with which he labored.

Brother Peter Williams, of Perryville, Mo., also writes under date of September 4, 1840:

"The Lord has been very gracious, and is still doing great things in these western wilds. He is pouring out of his Holy Spirit for the comfort of his children and the conversion of sinners. Some of the most outbreathing transgressors are subject of this work of grace, and are now rejoicing together in the Lord."

"It may appear strange to you that there are any to be found in this country who never heard a Baptist preach, but this was the case when I first visited it last year as your missionary. The people, however, came from every direction for the purpose of hearing, as they said, what a Baptist had to say; they at once began to read the Bible, and the consequence was, they became convinced of their long cherished errors, and many of them have united with us."

"Since the first of March I have baptized seventeen persons, and the prospect is still good for many more."

"I have now two churches under my care. They are willing to do what they can for the support of the gospel, and from present appearances, I am led to hope that we shall not be obliged to call upon you another year, for so much aid as we have heretofore received."

The following extracts are from a letter from Rev. Supply Chase, dated Mount Vernon, Mich., September 15th, 1840.

"I will now give you a brief statement of the progress of things, and of my labors since the date of my last, June 17."

Soon after the date of my last, I made an excursion into Lapeer, where I spent a week with the brethren and sisters baptized last winter—found them steadfast;—walking in the truth, and keeping the unity of the Spirit. Preached 12 times. They have since been fellowshiped as the first Baptist church in Dryden, Lapeer county—they need help—number 26.

One half the Sabbath I have spent with the brethren at the centre of Washington, as contemplated last report. The cause of Christ here is onward. On the 7th of August, I met the brethren and sisters here, and organized them into a church, 14 in number.

On the 18th of August, a council was convened at their request, when after mature deliberation, they were received into the fellowship of sister churches, by the name of the first Baptist Church of Washington, since which time I have baptized three, and six have been received by letter,—their present number is 23.

Thus, where one year since, the name of Baptist was scarcely known, there is now, by the blessing of God, a church of 23 members. The congregation is large and steadily increasing.—They occupy an important section of country, with a large population. The village of Romeo is embraced within this section, where I have preached a number of times, and intend making it a regular preaching station as soon as practicable.

On the 13th of August, travelled about 20 miles eastward and assisted in organizing a Baptist Church in the town of Macomb of 26 members—their prospects are flattering. So God is raising up Churches to reflect the glorious gospel light—praise be to his name.

August 12th, assisted in the ordination of brother Miles Sanford, as pastor of the Baptist church at Stony Creek, and on the 8th instant, brother Henry D. Buttolph to the same office over the church at Ionia, Ionia county.

Comment is unnecessary. We commend these letters, the men who wrote them, and the Home Mission Society, by which they are sustained, to the favorable notice of all our churches.

B. M. HILL,
Corresponding Secretary.

CHILDREN'S DEPARTMENT.

MR. EDITOR,—I have derived no small degree of pleasure from the perusal of a series of interesting articles from the pen of a respected clergyman, of New Haven, published under the above appropriate title in the "Congregational Observer." I have for some time looked in vain for a similar department in the *Secretary*. Hoping that some one who is able to write for children will take the hint, and furnish you with an abundant supply of better materials for future numbers.

Children's Corner.—No. 1.

DEAR CHILDREN,—I have been waiting for a long time for some one to open a corner in the *Secretary*, for your especial benefit. As this has not been done, I propose for a few weeks to come, to send a piece each week, and ask the editor to print it in one of the corners of his paper, and send it to you. If I find this course is likely to prove of any benefit to you, I shall try and write you every week for a good many weeks to come, and I hope that others will be induced to do likewise.

I shall tell you this week about keeping the heart, or, *The two gardens*. There were two little boys, of about the same age, whose names I shall call George and William. The house in which they lived stood side by side, and so near to each other, that the gardens were separated only by a low picket fence, and, as they were very fond of each other, they had contrived to loosen one of the pickets so that they could creep through, to pay their accustomed visits. One morning, just as the Blue Bird and the Robin had begun to make us glad with the first notes of spring, George came skipping down the garden in fine glee and seeing William in the opposite garden, he ran to him crying, "Oh William, you don't know what I'm going to have."

"What is it?" says William. "Oh, I'm going to have a fine garden right up here in the corner, by your fence, and I'm going to make it all myself, and plant it with just what I choose, and I shall have beans, and corn, and melons, and round the edge I shall have a beautiful border of flowers;" and thus he was running on, as fast as he could talk when William saw his father coming slowly down the garden towards him. Without waiting to hear what George had got to say more, he ran to his father, and asked "If he might not have a garden too." He easily obtained his father's consent, and a place was selected, in the corner, right along side of the garden which George's father had given him, and in size and appearance there was not the least choice between them. They both set to work in good earnest, and in less than a week, both began to look quite like a garden.

As William first got his ideas of a garden from George so he followed him in the arrangement of it, and would plant nothing but what he saw George was planting in his own. Along by the fence each planted a row of corn, and next to

that, they put beans, and then some melons, and around the whole a neatly made border, filled with pink and violets, and in the corner George set out a large peony, and as William had got none in his, he obtained his father's permission to give him one just like his own. They both rose early every morning, and ran down to see if what they had planted had come up, and could scarcely refrain from digging down into the ground with their fingers to see what had become of the seeds they had planted.

At length one morning they went out, and saw the ground broken, and they were very glad to find some of the beans which they had planted, had taken root, and two little beans had put out during the night. But they saw right among them, some other things, which they had not planted, and they thought some one else had come and planted something, when they did not know it. They were soon told that they were weeds, and that they must all be carefully pulled up, or they would prevent the other things from growing. George set to work in good earnest, determined to keep his garden free from the weeds and give all the flowers a fair chance to grow.

William thought it was too bad, that the weeds should come up, to give him so much trouble, and, after trying for a few mornings to keep his beds clear, he became discouraged, and thought he would run the risk and let the weeds grow. The spring passed away, and the summer came, the rain fell, and the Sun shone upon both alike. George had kept his resolution, and every truant weed, as soon as it showed its head above the ground, was sure to feel the fingers of the little gardener. William on the other hand, thought it too much trouble to keep pulling up the weeds as fast as they appeared. He had planted his garden as carefully as George, he thought his garden was as good, and he believed he should have just as pretty flowers if he had let the weeds alone.

From that time, he lost his interest in the garden, and for several weeks, did not go near it, till one day, wanting some flowers for his sister, he ran down to it not doubting but he should find an abundance. But how was he disappointed, to find instead of flowers, the tall weeds, standing rank and high, in every part of it. He looked through the fence, and as he saw the large Peonies and the violets drooping their modest heads, and smelt the sweet odors of the pinks, the tears came into his eyes, and he turned away with a heavy heart.

Now, children, you have heard the story. Would you like to know the moral? Well, attend a moment and I will tell you. Your heart, is the garden, which your Heavenly Father has given you to cultivate, and such is the nature of the soil, that weeds will grow instead of flowers without you take great care of it. Said an old gardener,—who was also a slave—when asked, about the state of his heart, "Massa, my heart, just like my garden, I weed one bed, and leave it to weed another, and look back, and the one I weed first, all full of weeds, and I have to go back and weed him again." This is the truth, children, with regard to your hearts. You must ask the great God who made you to give you his spirit to assist you, in keeping your hearts from sin, and fit them to bloom like flowers in the great garden of his love on high. You see in the case of William how disappointed he was, when he came to his garden expecting to find flowers. So it will be with you, in after life, if you do not keep your hearts free from sin now. You will hope to find good thoughts, good feelings, and good desires, when you come to be men and women, but will find your hearts full of anger, malice, deceit, wrath, evil speaking, and every evil work. And at the last, when all the nations shall be assembled around the throne of Judgment, you will hear the Judge say to the angels, "gather the tares together in bundles, to burn them, but gather the wheat into my barn."

I have made a little hymn about the "two gardens," and, after you have said it, if you think it a good one you may commit it to memory.

My heart is a garden, by nature all wild,
I feel I'm a sinful, ungodly child,
If crossed in a wish in a passion I fly,
Am apt to be fretful, and for trifles to cry.

Lord, help me to learn from the story I've read,
To root out every sin from my heart and my head,
And make me, unlike William's garden to be,
Abounding in actions well pleasing to Thee.

Make me gentle, and learn every trial to bear,
Make me kind, and dispose me with others to share
Every gift I receive, every token of love,
And make me a good child, and save me above.

SEMI-MONTHLY LIST.

Ordinations.

J. S. HERRICK, Norwich, Vt. Sept. 11, 1840.

FRANKLIN J. BALDWIN, Montpelier, Indiana, August 31st, 1840.

WILLIAM HAWKINS, Harden county, Kentucky, Sept. 19th, 1840.

E. B. TURNER, Sunbury, Delaware co., Ohio, Aug. 17th, 1840.

JOHN G. HOWARD, Owensboro', Ky., Sept. 6th, 1840.

POND, Cowan's Creek Church, Clinton co., Ohio, lately.

JOSHUA HALLOWELL, Patucktown, Maine, Sept. 24th, 1840.

ELISHA CUSHMAN, Willington, Ct., Sept. 30th, 1840.

EDWARD C. AMBLER, New Milford, Ct., Oct. 1, 1840.

O. W. BARCOCK, Ennsburg, Vt., Sept. 24th, 1840.

THOMAS PINCKNEY, Lowell, Mass., Sept. 24th, 1840.

JOSEPH PRICHARD, Charlotte, N. C., Oct. 4th, 1840.

ELISHA M. ALDEN, Casswago, Crawford co., Pa., Sept. 30th, 1840.

ELISHA TUTTLE, Milesburg, Pa., September 4th, 1840.

Deaths.

REV. JOHN W. KELLY, Trigg county, Kentucky. Rev. Wm. G. MONROE, (Freewill Baptist) Wilmington, Indiana, February 16th, 1840.

REV. R. M. PRENTICE, aged 27, Warren co., Miss., August 28th, 1840.

REV. JAMES THOMPSON, Miss., Aug. 23, 1840.

REV. NORVILL GRANBURY, Miss., Aug. 28th, 1840.

REV. ROBERT T. DANIEL, aged 67, Paris, Tennessee, September 14th, 1840.

Ministerial Changes.

ELDER B. HILL, Sullivan, Lorraine county, Ohio.

REV. H. G. NOTT, Bath, Maine.

Churches Constituted.

CENTRAL BAPTIST CHURCH, Norwich, Ct., Sept. 22, 1840.—*Bap. Record*.

NORTH CAROLINA BAPTIST BIBLE SOCIETY.—This body was held on Saturday afternoon, during a recess in the session of the Convention, arranged for the purpose. Several animating speeches were delivered on the occasion. The subscriptions and contributions are thought to have been larger on this, than on any preceding occasion. We are pleased to perceive that the interest in our Bible operations is increasing.—The next annual meeting will be held as heretofore, in connection with the next meeting of our State Convention.—*Bib. Rec.*

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 6, 1840.

Connecticut Literary Institution.

As many of our readers feel an interest in what ever relates to the prosperity of our Institution at Suffield, they will be gratified to learn that its condition was never more flourishing, or its prospects more encouraging, than at the present time. During a recent visit to Suffield, we were informed that all the rooms in the brick edifice were occupied, and that the number of students during the present term might have been increased, had there been accommodations for any more. The number, during the term, has been, if we mistake not, about eighty.

From the concurrent testimony of the students and the friends of the Institution in its vicinity, we feel authorized in saying that the teachers are well qualified for their respective stations, and in the discharge of their duties give universal satisfaction. From personal observation, also, (having had the pleasure of being present at the recitations of some of the classes,) we should think their method of instruction admirably calculated to call into exercise the intellectual energies of their pupils, and give them a thorough knowledge of the studies attended to. The same feeling of satisfaction and approbation was expressed, also, relative to the arrangements of the boarding-house. The Executive Committee have been very fortunate in securing the services of a gentleman and his family, who seem peculiarly adapted to the management of this somewhat difficult department.

As the appropriation of \$7000, made by the last Legislature, will become available in January next, we hope that arrangements will be made, as soon as practicable, for enlarging the accommodations of the students, and increasing, in various ways, the facilities of the Institution. While we would feel grateful for the recent appropriation made by the Legislature, we cannot avoid the expression of our sincere regret, that the sum of \$10,000 was not granted, according to the prayer of the petitioners. Our fear is, that after liquidating the present debt, the amount remaining will not be sufficient to enable the Board to make such improvements as the present wants and future prospects of the Institution require.—Should any of our able and benevolent-minded brethren be desirous of investing two or three thousand dollars in such a way as to realize a handsome interest in the improvement of the rising generation, we would suggest that an opportunity is here presented. We believe the Board has not yet decided upon the investment of the State appropriation.

In closing these remarks, we would congratulate the friends and patrons of the Institution on its past success, its present flourishing condition, and the prospect of its future usefulness. While at Suffield, we could not avoid the impression that one token of the Divine favor towards it, was seen in its location. It is in one of our most wealthy, flourishing, and pleasant towns. Though retired, as it should be, from the confusion and temptation of a large town, yet it is easy of access from every part of the State. It is also placed in the bosom of one of our most substantial and respectable Baptist congregations;—a congregation which has given abundant proof of its public spirit and good taste, in the recent erection of one of the most commodious houses of worship in the State. No place could have been selected more favorable for the cultivation of religious sentiments in connection with the improvement of the intellectual powers. Our prayer is, that their present pastor may long enjoy the prosperity which seems now connected with his church and society.

Ministry to the Poor in Boston.

We see by the last number of the *Christian Watchman*, that the Baptist churches there are moving with spirit and energy to give the blessings of a preached gospel to the poor of that city. We furnish our readers with a brief abstract of what has been done.

In November, 1834, the Baptist Board of City-Missions was formed, consisting of the Pastors and two delegates from each Baptist church of that city. "The object of which was the spread of the truths and principles of the Gospel among the poor and destitute of our city."

The Board regret that so little has been done; however, they employed the Rev. Wm. Stowe, who is still engaged, heartily and successfully, in "going about doing good" like his divine Master. His labors with their results can be best stated by an extract from the *Secretary's* report, which was read at their last meeting, Oct. 18.

"He has visited much of his time—five meetings have been held in destitute neighborhoods, and among those who for years have not attended public worship. By the blessing of God, the hearts of many have been open to receive the truth, and some are now members of churches, and attend meeting regularly. Twenty-five have indulged a hope of the forgiveness of their sins through the atonement of Christ. 105 persons have been induced to attend some meeting regularly, besides the children which have been brought into Sunday schools and meeting. 250 families, not ten of which were connected with any religious society, have been visited. The Bible and religious books have been circulated. By the liberality of benevolent individuals, he has been enabled to render pecuniary assistance to more than seventy families, in fifty of which was sickness as well as poverty. He has provided good situations for twelve children, and secured the attendance of many in our public schools. Besides preaching, or conducting some religious meeting three times each Sabbath, he has visited and generally addressed five or six Sabbath-schools. A decided improvement can be seen in many of the families. The tendency of the gospel when received into

the heart, is to elevate and improve man's social condition, and render him better qualified for the duties of this life, and to fit him for a better and higher state of being."

From an abstract of the speeches, we cull a few thoughts. Dr. Sharp said that it had been his happiness to begin his ministry among the poor, "and were he a young man again he would as soon commence among that class as to preach in this beautiful house. It was a pleasure to him to collect the poor in halls and school rooms, and proclaim to them the glad tidings of salvation; yet he regarded it as desirable, ultimately, to gather them into our regular churches, where the rich and the poor might meet together, and forget the little distinctions of this world. The gospel was a leveling scheme, but it leveled upward."

Rev. Mr. Neale spoke of the city pastors pressing duties, which prevented their attention to the poor. Said they had so much to do to look after the ninety and nine that they could not find time to go after that which had gone astray. This class has been much neglected in all our large cities. It is one of the interesting signs of the times that the poor are beginning to have the gospel preached to them. May the spirit of Christ so pervade our churches, and direct their energies, that neither men nor means shall be wanting to fulfill his merciful designs toward every class, even the most degraded.

The Fatherless and Widows' Society held its 24th annual meeting the same day. The collection taken at its close amounted to \$196, and two gold rings. We give an extract from the report.

The aid rendered by this Society to each family in the course of the winter, is very small, but it is a great encouragement to them.

"Unfettered, lonely, feeble in health, depressed in spirits, these widows often feel, as they touchingly express it, as if they were alone in the world, and no one cared for them. They not only want assistance, they want some one to listen to the story of their sorrows and wrongs, their privations and difficulties; they want a friend to feel for them and lead them to the true source of consolation—such a friend they find, or should find in the almoners of this Society. The ladies connected with this Board, have each a certain number of widows assigned them, and retain the same from year to year. Seeing them often and frequently, visiting them at their own dwellings, they cannot but feel a deep interest in them. It is often said that alms-giving encourages idleness, but in the case of these widows it has a contrary effect, and encourages industry. They are induced to put forth every effort, cheered by the thought that when they get to a difficult place, there are those who stand ready to help them over."

We have assisted 345 widows, and 292 fatherless children. Three widows have died the past year."

The Boston Young Men's Education Society, held its annual meeting on Monday evening, Oct. 20th. "The plan is now adopted of having a society connected with each of our congregations, in the city, auxiliary to this Society, the president and secretary of each being ex-officio directors in the Boston Young Men's Education Society. This plan will greatly facilitate the collection of funds, and be much more likely to secure the co-operation of all the young men of our congregations."—Chr. Watchman.

For the Christian Secretary.

BIBLE SUBJECTS.—NO. 3.

The Deluge.

After having considered the fall of man, we see his corrupt nature manifesting itself in other acts of rebellion. The first man who was born of our fallen progenitors was a murderer. The earth soon became peopled extensively. Men lived many hundred years, and doubtless saw their descendants becoming mighty nations around them. Thus the inhabitants increased in number, and in wickedness, for about 1656 years. At this time, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and he grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made man." Gen. 6: 5-7. It is also said, in the following verses, "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, 'The end of all flesh is come before me.' Now solemn consequences follow. The Lord makes inquiry for blood. He is holy—a jealous God, and a consuming fire. How dreadful the fate of the sinning world! How awful the prospect to shake terribly the earth! But Noah found favor in the sight of God. He is directed to build an ark for saving himself and his family. One hundred and twenty years were spent in preparing the ark; and Noah being a righteous man, and a preacher of righteousness, warned the wicked of their wicked ways. Yet they were disobedient, when thus the long suffering of God waited, just as the wicked are now—disobedient and rebellious; while the humble believers are being gathered into the ark of safety.

Now let us turn directly to the solemn scene. Noah and his family went into the ark, and all the living creatures also which were to be saved, according as God commanded. The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the waters increased, and bare up the ark, and was lifted above the earth. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered, and all flesh died that moved upon the earth. "And Noah only remained alive, and they that were with him in the ark. And the waters prevailed on the earth an hundred and fifty days. Here the awful story is told. The waters overflowed the hiding places, and swept away the refugees of lies.

'Twas thus the desolating flood
O'er the proud sinners rose;
While Noah, trusting in his God,
Was borne above his foes.

Leaving the remainder of this history, and the assuaging of the waters, when this favored family came forth, let us derive some profitable hints from this vast destruction.

1. We learn what sin has done. It proved, in this case, the overthrow of the world. Not only did they perish from the earth, but they who were then

disobedient, are declared to be in prison; yea, they, with the fallen angels, are reserved under chains to the judgment of the great day. Who that has any regard for the honor of God,—who thinks of his benevolence, but what mourns over the necessary destruction of the antediluvian world? And who is so insensible as not to stand in awe of God's judgments! 2. View the analogy which exists between the destruction of the world by the deluge, and the future approaching dissolution of "all things" by fire. The heavens and earth which by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The deluge was a judgment for the wickedness of the wicked. So shall be the future day of fire. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

"The end of all flesh is come before God," with respect to the day of judgment. My readers, let us look around us. These hills and valleys, once overflowed with water, when all flesh was destroyed, are now the scenes of wickedness, and are reserved unto fire at the judgment of the "Great Day." Our race has become exceeding sinful. The gospel is neglected by many; the holy name of God is profaned; the holy Sabbath is spent in sin; men are become lovers of pleasure more than lovers of God. Intemperance is a crying sin,—indeed all those sins which have been the ruin of the Old World, which have brought Sodom and other cities to ruin, now abound in our wicked world.

3. What special admonition to the "preachers of righteousness" at this day to be faithful. Noah preached, and for aught we know, he labored 120 years without seeing any converted. Yet he was saved. O, let the watchmen cry aloud, and spare not, lest the blood of souls be required at their hand. In conclusion, let us all improve by the past, be obedient at the present, and prepare for the future. The Lord Jesus Christ is the "great ark of refuge."

Are we all in the ark?
Darkness and storm roll'd o'er the ruin'd world,
While vengeful fury from his hand was hurl'd.
Old ocean's chains were broken at the nod
Of the Creator, who in fury trod
Upon the mighty deep. Huge torrents roared,
And ocean's roll their waves from pole to pole,
While heaven above in dark'ning fowls pour forth
Most fearful judgments from the south and north,
'Till all that liv'd and breath'd upon the land
Had perish'd low beneath th' Almighty's hand.

QUESTIONS ON THE ABOVE.

1. What great event is here mentioned?
2. When did it occur?
3. What was the procuring cause of the Deluge?
4. Who was the efficient cause?
5. Who found favor with God?
6. What did he do?
7. How many years was the ark preparing?
8. How long were the waters on the earth?
9. What future day will imitate the flood?
10. What preparation is necessary for all? E.

For the Christian Secretary.

Hartford, Oct. 30, 1840.

MR. EDITOR,—I send you a brief statement of facts relating to my recovery. This is done the more cheerfully, as I feel prompted by gratitude and by a desire that others similarly afflicted, may be as happily relieved.

I had been dyspeptic for many years,—was afflicted with tubercula of the palate, neck and stomach; with chronic diarrhoea and piles; with general debility, and with chronic bronchitis, which extended from the glottis to both lobes of my lungs. During the last two years, I have suffered so much from bronchitis that much of the time, speaking even in a whisper, has been so distressing as to oblige me to converse by writing. But now I am comfortably well, through the Divine blessing, on the use of Dr. Sherwood's Electro Magnetic Remedies. Some of the delightful changes experienced by me are the following:

From such a state of my throat and lungs that the utterance of a sentence distressed me, I have been enabled to preach eleven times during the present month, and conduct five other religious services. My strength and comfort have been, in the mean time, gradually increasing. The deep depression of spirits which, at times, seemed death-like, has given place to the animation and cheerfulness of youth. My blood, from having been almost literally black and thick, has become perfect in color and consistency. My palate, through the aid of a slight surgical operation, is reduced to its usual size. The glands of my neck, which were enlarged and painful, are now entirely reduced. The pain from my neck passed off sensibly. The mucus membrane of the bronchia has been aided in its secretions. Dr. Sherwood's remedies have excelled every thing I have used as an expectorant. The inflammation of my throat, and the pain consequent on it, have been allayed, and at times entirely gone. The same is true of the inflammation and pain in my bowels. Relief from hunger, by eating, though more immediate, is not more a matter of consciousness, than was my relief from pain, by the application of these remedies. From apprehending languor, consumption, a suffering life, and an early death, I have now the prospect of an active, and I hope, useful life.

To all afflicted with bronchitis, or tubercular consumption, or what is called scrofula, or dyspepsia, let me say that I do not believe that these diseases can long exist under the action of these remedies. They are not, in my estimation, to be classed with quack medicines, because, let I believe them to have science for their basis. 2d, Their adaptation to individual sufferers is pointed out by symptoms which none need mistake; and 3d, Dr. S. is a regularly educated physician, who, having suffered from his childhood, was led gradually to the discovery of them for his own relief. Some think it a mark of wisdom to ridicule every thing new in medicine; as if the science and practice of it were stereotyped, however the Baconian philosophy repudiates the theories of every age and school which come in conflict with fact. I have stated simple verities. In addition to my own case, I refer to Dr. Lawson, M. D., of Cincinnati, who was restored from confirmed consumption, after all the common remedies had entirely failed.

With gratitude to God for my recovery, I subscribe myself
Yours,
J. B. COOK.

P. S.—I should add that Prof. Bronson gave me essential aid in recovering the use of my voice.

Union Baptist Association.

We acknowledge the receipt of the minutes of this body, kindly forwarded by Rev. E. Baldwin, of Gaylord's Bridge. The Association was held with the Baptist church in Patterson, N. J. Sept. 2d and 3d, 1840. It is composed of 13 churches, with 10 pastors and 8 licentiates. Baptized during the year 79; total number of communicants 1,250. The resolutions in behalf of benevolent objects are spirited. If followed by a corresponding effort, "the blessing of many ready to perish" will descend on them. Among the resolutions, we notice the following:

Resolved, That this Association feel called upon fervently to thank God for the animating results which have followed our foreign missionary operations, and to lament that more has not been done by the churches in the glorious work of sending the gospel to the heathen.

Resolved, That in view of the urgent claims, and encouraging openings, presented to our Board of Foreign Missions we earnestly recommend to the churches composing this Association, to make renewed and vigorous efforts on their behalf; that they may be enabled to prosecute their labors, and sustain adequately their various mission stations, without incurring the pecuniary embarrassments of former years.

Resolved, That this Association continue to regard the American Baptist Home Mission Society with heartfelt interest; particularly as the great field of its operations is a portion of our own country, from whence those influences must emanate which will effect the moral and political character of our whole nation; and as the past history of that Society affords abundant proof of its efficiency in instrumentally perpetuating the religious privileges now so universally enjoyed in our beloved country, and promoting the best interest of our fellow men, we believe it to be the duty of the churches to cherish it as one of the most important organizations of our denomination.

Resolved, That this Association desire to express their unfeigned gratitude to God for his continued favors bestowed upon the American and Foreign Bible Society, in granting them facilities for carrying out the great principle of giving to all nations the word of God, faithfully translated; and for the increasing affection with which that noble institution is regarded by her own denomination, and by many who are not Baptist; and that it is the duty of the churches composing this Association, to sustain this noble institution more efficiently by their prayers and liberal contributions.

Resolved, That this Association regard the recent formation of the American Baptist Publication and Sunday School Society, as an event in the history of our denomination, calling for devout acknowledgment to the God of all grace. That in the entire unanimity with which the measure was adopted, the judicious selection made in regard to the permanent location of the Society, and the character of those brethren entrusted with the management of its affairs, we find a sure guarantee of its rapid growth and extensive usefulness; and we fondly cherish the hope that it will, ere long, enjoy the sympathies, prayers, and contributions of our churches, on a footing of equality with our Bible and Missionary societies. And that the churches composing this Association, are called upon to give this Society a place in their prayers and liberality.

L. COVELL, Chairman.

Among the standing resolutions, we observe one that is of inexpressible importance, which, had it been acted on, would have prevented some of the severest trials to which churches are exposed.

Resolved, That the churches of this Association be particularly requested not to invite any stranger to preach for them, unless bearing testimonials of good standing, and of recent date.

We learn from the Baptist Advocate, that the Rev. Mr. Macley has returned from his mission to England. He arrived in New York Oct. 18th, in health and safety, after having been absent for more than a year. His object has been, in visiting the churches in Great Britain, to promote the Bible cause. He says, "From the churches which I visited in the whole course of my journey, I met with a very kind and cordial reception, and the application for aid in the Bible cause was responded to, according to their means, with great promptitude and liberality."

THANKSGIVING.—How many mercies invite us to "Give thanks to God!" As we anticipate our annual day of thanksgiving, let us seek to spend it acceptably. Is it not better to spend a portion of that day in the house of God, and in His spiritual worship, than to devote it wholly to visiting and feasting?

AN ACCOUNTABLE PASTOR.

From the N. Y. Journal of Commerce.

Latest from Europe.

IMPORTANT.

By the packet ship New York, Capt. Barstow, we have London papers to Oct. 7th, and Liverpool dates to the 8th. Also Paris papers to the 6th, inclusive.

The Sparrowhawk, of 16 guns, arrived at Portsmouth, on the 1st of October from Valparaiso, with \$1,300,000 in specie. No intelligence of the arrival of the British expedition in the Chinese waters, had been received at Bombay as late as the 28th of August. The latest accounts of its movements were dated 13th of June, when it was about midway between the Straits of Singapore and Macao. As it left Singapore on the 1st of the same month, it would not, according to the same rate of progress, arrive in Canton river, much before the beginning of July. Consequently, the report of the capture of the Chinese forts at Bocca Tigris was premature.

THE TURCO-EGYPTIAN QUESTION.

Our Marseilles correspondent writes, under date of Oct. 4th, that the allied fleet, having accomplished their object at Beyrout, were blockading Alexandria. The events in the neighborhood of Beyrout are detailed at length in the London Courier of the 6th. The annexed abstract, which is submitted for our purpose, we find in the Commercial Advertiser.

Admiral Stopford arrived in the harbor of Beyrout on the 9th of September, bringing intelligence of the Pacha's rejection of the terms proposed to him. Soon after, the Turkish fleet made its appearance, and Admiral Stopford went on board the Turkish Admiral, and it was agreed to land troops.

The next morning, the steamers took the transports in tow for that purpose. As they neared the shore, the Egyptian troops were seen marching down and taking position, and orders were given to fire upon them, which was done with great precision.

Under cover of this fire, the Turkish troops were landed about 8 miles from Beyrout. While they were disembarking, the forts began firing on the ships, whereupon a general fire was opened in return.

The troops, as soon as they were landed, proceeded to construct fortifications.

On the 12th, orders were given to reduce Djibail, a small village, about 10 miles from Beyrout, in which was a strong castle, garrisoned by some 300 Arabians. After a heavy cannonading, the fortress was stormed, but the assailants were repulsed with severe loss. In the course of the night, however, the garrison escaped, and on the 12th, Djibail was taken possession of.

After this, the mountaineers began to pour in, and as fast as they arrived, were supplied with provisions. Meantime, the bombardment of Beyrout continued. On the 14th, Siran Pacha sent a flag of truce, asking a suspension of hostilities for two days, which was refused.

On the 16th, the Egyptian troops having all departed for the mountains, the firing upon the town ceased, after causing considerable injury, and as many as 1000 individuals are reported to have perished by the combined effects of the fire and the falling of the ruins. Only two shots were returned by the town, without, however, causing any damage. The flags of the American, Danish, Spanish, and Greek consuls, continued flying on the ruins of their respective consulates on the 20th, notwithstanding that these functionaries had withdrawn themselves.

The American consulate had suffered most by the bombardment and the subsequent pillage of the valuable and furniture by the Egyptian troops. The stores of the British merchants had likewise been ransacked. The British consul

was in the British camp with Commodore Napier. His last day with the American consul, and Mr. Kilbie, a British subject, proceeded to Cyprus, in the United States corvette Cyane.

On the 20th, the allied troops were at Djouni, under the command of Com. Napier. The force consisted of 6500 Turks, 1500 British Marines, 250 Austrian marines, and 3000 mountaineers, besides the British artillerymen, &c., in all about 12,000. Ibrahim Pacha, with 15,000 men, occupied the range of mountains immediately above the allied encampment.

London, Monday evening, Oct. 5.—Some idea may be formed of the effect that the news from Beyrout produced in Paris, by the prodigious fall in the funds on Friday. The 3 per cents, which opened at 71, came suddenly down to 67.

PRINCE LOUIS NAPOLEON.—The "Presse" asserts that the Court of Peers has decided, that the Prince should be sentenced to perpetual imprisonment in a fortress of the kingdom.

Count Montholon, 20 years detention, Voisin, 10 do., Meisson, 15 do., Parquin, 20 do., Bouffet Montauban, 5 do., Lombard, 20 do., Fortet, 10 do. Second rank—Belle, 3 years detention, Aladenize, transportation for life, Laborde, 9 years detention, Desjardins, acquitted, Galvani, De Lambert and Bure, do.

DESTRUCTION OF 1,000 PERSONS.—Letters from Teflis, received in St. Petersburg, (says the Athenaeum,) give further accounts of the convulsion of Mount Ararat, by which it appears that the consequences have been far more fearful than the first announcement had given reason to apprehend. The town of Nakichevan has been totally destroyed, all the buildings of Erivan more or less injured, and the whole of the villages in the two districts of Sehar and Sourman have perished. The cotton and rice plantations are all laid waste, but the immediate neighborhood of the mountain itself has been the scene of the most awful calamity. A large mass slid from the mountain, overwhelming every thing and person in its progress, for a distance of seven verstas, about five English miles. Among others, the great village of Akhoul, has had the fate of Jericho, and about 1,000 inhabitants have been buried beneath the fallen rocks. The mountain opened, giving passage to a thick fluid, which swelled into a river, and following the same direction, swept over the ruins. At the date of the 13th of August, Ararat was not yet quiet.

PRESIDENTIAL ELECTION.—The only State from which we can give full returns to day's paper, is our own. There are so many contradictory reports, respecting the returns from other states, that nothing definite can be known at present. We shall probably be able in our next, to give the result in N. York, Pennsylvania, Ohio, Maine, N. Hampshire and several other states. The annexed table we copy from the Courant.

	Harrison.	Van Buren.
Hartford County,	6221	4500
New Haven "	4456	3312
Fairfield, "	4868	3556
New London, "	3403	2674
Litchfield, "	4289	3571
Tolland, "	1992	1513
Windham, "	2784	2177
Middlesex, "	2275	2273
	32288	23306

From the Buffalo Commercial of Wednesday.

GALE ON LAKE HURON AND PROVISIONAL ESCAPE OF 150 PERSONS.—By passengers who came in the Great Western last night, we learn that a heavy gale has been raging on Lake Huron for several days, doing much damage to vessels and endangering the lives of many persons. Among the vessels mentioned as having suffered, is the new and elegant steamboat Missouri, Capt. Wilkins. This vessel left our port for the upper lakes, on the 20th inst., with 150 tons of merchandise and 150 passengers, forty of whom were females.

On Friday last the Missouri encountered the gale when she was some 30 miles from shore, and from what has been gathered, her situation and those on board must have been deplorable. Soon after the blow commenced, the brick work and connecting pipe of the boilers became loose, which compelled the engineer to quench the fire in order that the disaster might be remedied.—Before this was accomplished, however, the force of the waves carried away the rudder post, thus rendering the vessel entirely unmanageable.

In this situation she lay rolling at the mercy of the elements, all of thirty-six hours, and so imminent was the danger that all on board, save the captain and a few others, yielded to their fears, and in a circle of small compass assembled together in the cabin, and prepared by prayer for the fate that threatened them.

Although at every swell of the waves the upper deck moved to and fro, and the hold and those on board were being deplorable. Soon after the blow commenced, the brick work and connecting pipe of the boilers became loose, which compelled the engineer to quench the fire in order that the disaster might be remedied.—Before this was accomplished, however, the force of the waves carried away the rudder post, thus rendering the vessel entirely unmanageable.

To the indomitable and persevering spirit of Captain Wilkins, may be ascribed the preservation of those under his protection. His boat is a new one, perfect in all her arrangements, and belongs mainly to C. M. Reed, of Erie.

JOHN QUINCY ADAMS.—It is said that the Committee on behalf of the Africans taken in the Amistad, have engaged the services of the Hon. John Quincy Adams, as senior counsel, and that he will make the closing argument in the Supreme Court of the United States, at Washington, next January.

Mr. Buckingham, the Lecturer, has taken passage in the President, which sails for England on Monday.—During his three years visit in the United States he has visited all the States and Territories, except Arkansas and Florida.

CENSUS OF BALTIMORE.—We learn from N. SNIDER, Esq. Marshal, that the census of the city of Baltimore has been completed, and that the total population is 101,490 souls—being an increase of 20,865 since 1830.—Baltimore Patriot.

A detachment of two hundred persons, mostly farmers from New England, are now congregating here, and will proceed in a day or two for Illinois. The men and boys are steady, athletic fellows, and the mothers and daughters the picture of health itself. Another dot upon the expansive prairies.—Buffalo Ad.

A TOWN ONE.—There is said to be now living, in Moscow, a widow who has attained her one hundred and fifty-seventh year! When only twenty and twenty-three, she married five husbands! All her alliances, it is also said, have been prosperous and happy. She is still in possession of all her mental faculties.

FIRE.—At about 7 1/2 o'clock this morning, the Globe flouring and plaster mill, below this city, belonging to Messrs. Vail & Mayner, was discovered to be on fire. It contained about 30,000 bushels of wheat, and a large quantity of plaster. The wheat and buildings were entirely destroyed. Messrs. Vail & Mayner are insured for \$25,000. The bridge over the Postenkill on one side of the building, and a large brick mill on the other, occupied by Messrs. Vanderheyden, Morgan & Conkey, were saved by the great exertions of the firemen. The contents of the mill were somewhat injured by water. We learn that the latter were insured to the amount of \$5,000, which will cover the loss.—Troy Whig.

FROM TEXAS.—A severe battle, it is said, was lately fought on San Antonio, in order to repel a desperate attack from the Cananaches. Many of the Texans were killed, but the enemy was repulsed. The crops are said to be much abundant. Cotton and grain especially; of the former 50,000 bales will be raised. Gen. Houston talks of raising 1600 volunteers for the purpose of pushing some conquests on the frontier.

News had been received from Mexico which went to show that the Federalists and the Centralists were all fighting, and with as little prospect of peace as ever.—N. Y. Herald, Oct. 30.

How to TEACH A CHILD TO PRONOUNCE.—A lady was recently teaching a boy to spell. The boy spelt e-o-l-d, but could not pronounce it. In vain his teacher asked him to when you go out the side walk, on a rainy day, and get your feet wet? "I get a whipping."

The afternoon train of cars now leave at 4 o'clock, P. M., instead of 5.

MARRIED.

In this city, on the 4th inst., by Rev. J. S. Eaton, Mr. Lorenzo Wood to Miss Jerusha White.

DIED.

In this city, October 30th, Miss Abigail Jane Spencer, aged 15 years, daughter of Mr. James H. Spencer. In this city, on the 23d ult., George Harrison, son of Benjamin and Emily Washington, aged 7 months. At Bristol, on the 23d ult., Mrs. Anna Bishop, Widow of the late Dea. Austin Bishop, aged 74 years. Mrs. Bishop united with the Baptist church, Jan. 1, 1800, and for near half a century, continued a consistent and devoted disciple of Christ. She was distinguished for her benevolence and piety, and her last end was peace.

Receipts for the week ending Nov. 4.

B. Remington, 1 50; L. B. Ward, 8 00; Rev. F. Bestor, 1 75;

NOTICE.—The next Quarterly Meeting of the New London County and vicinity Ministerial Conference, will be held at Rev. B. Goff's, in Colechester, the third Tuesday in Nov. at one o'clock, P. M. Rev. E. Loomis, Preacher. Preston, Oct. 28. N. E. SHALER, Sec.

The Treasurer acknowledges the receipt of \$5 for the Foreign Mission, and \$5 for the Domestic Mission, from Capt. Stephen Smith, hand of Wm. Bentley. Also \$5 from Widow Ruth Hodges, of Torrington, for Bible Society, hand of Rev. Thomas Benedict. J. B. GILBERT.

NOTICE.—The Ministerial Conference of the Hartford Association, will hold its next meeting with the 1st Baptist Church in Colebrook on Wednesday the 11th day of November next, at 10 o'clock A. M. Expositions, of Galatians 3: 24. N. A. Read and Wm. Reid—2 Cor. 5: 20. G. B. Atwell and J. B. Cook—1 Cor. 15: 23. L. Atkins and J. S. Eaton 2 Cor. 4: 3, 4. G. Robins D. Avery and H. S. Haven. Essay on Biblical interpretation D. Ives. The Rev. D. Ives was appointed to preach on the occasion; Rev. H. S. Haven his substitute.

WILLIAM REID Clerk Pro Tem.

Wethersfield Sept. 13th 1840.

NOTICE.—The Sabbath School Society of the Hartford Ass'n. will hold its next quarterly meeting with the 2d Baptist Church in Colebrook, 2d Tuesday, 10th day of November, next at 1 o'clock P. M. Arrangements for Public services as follows:—Viz. An address to Parents and Guardians by Rev. D. Ives; Children, Rev. William Reid; Superintendents and Teachers, Rev. Z. Tobey. An address on the general objects of S. S. and especially on this Society, by Rev. G. B. Atwell.

As the interests of our denomination, and the future prosperity of our congregations, are so identified with efficient Sabbath Schools; it becomes us to make every possible exertion, to secure the greatest possible good by them, therefore we hope to meet at Colebrook a large Delegation of Children, Ministers, Teachers and Parents.

Rev. Nathan A. Read was appointed to preach in the Evening. WILLIAM REID Clerk.

Wethersfield Sept. 13th 1840.

NEW GOODS—just received by A. F. HASTINGS—Mousseline de Laine, in black and dark grounds, of entire new patterns. Plain pink and salmon do. for children. Merinoes of all colors, some fancy colors for children; Carolina Plaids, New Saxoniens; rich light and dark figured and plain Alpines; rich prints, in new designs; silk Goods in great variety; Shawls of various descriptions; Hosiery, Gloves, Mitts, Tippets, Comforters and Cravats; Merino Wrappers and Drawers; English and American Flannels, real Welsh do.; Domet or cotton and wool do. Also, Broadcloths, Beavers, and Pilot clothes, Cassimeres and Satinets together with many new and seasonable Goods, all of which will be sold at the very lowest prices.

A. F. HASTINGS.

Hartford, Oct. 30, 1840. 33

Notice.

THE Co-partnership, existing between the Subscribers, under the firm of BURR & WILLIAMS, is, by mutual consent, this day dissolved.

NORMAN BURR.

W. S. WILLIAMS.

Hartford, Oct. 23, 1840.

THE Subscriber, having disposed of his interest in the Printing Office of the Christian Secretary, to Mr. A. Augustus Smith, who is a correct practical printer, and a worthy, industrious young man, I take pleasure in recommending him to the former patrons of the establishment.

W. S. WILLIAMS.

Co-Partnership.

THE Subscribers have this day formed a connexion in business, under the firm of BURR & WILLIAMS. The business of Book and Job Printing will be continued as formerly at the office of the Christian Secretary, 184 1/2 Main St. NORMAN BURR.

A. AUGUSTUS SMITH.

Hartford, Oct. 23, 1840.

MORE NEW GOODS.

LARGE AND SPLENDID LOTS OF DRY GOODS ARE constantly received, consisting of Broadcloths, Cassimeres, Satinets, Taglinos, Bombazines, Merinoes, Flannels, Calicoes, Sheetings and thousands of other articles; all of which shall be sold cheap, in exchange for Domestic Flannels, Yarn, Stockings,

POETRY.

For the Christian Secretary.

Forgiveness.

There's a voice comes with gladness,
To cheer the dark soul,
When in sorrow and sadness—
When rough waves o'er it roll;
Gently floating from heaven,
Fraught with mercy and love,
Speaks the sinner forgiven—
'Tis a voice from above.

It comes softly at even—
In twilight's low'd hour,
Sacred whispers from heaven
With a sweet soothing power,
When the mind is released
From this vain world's control,
Cares and tumults have ceased—
Then it comes to the soul.

Oh it comes when in sorrow,
And no stars appear,
And lights up the morrow
And wipes away every tear;
Points to a Redeemer
Who bids sinners live,
And stills the rude tempest,
And speaks "I forgive."

And it comes too with blessing,
Which thrills us with love;
When we are addressing
Our Saviour above:
And forbids us to cherish
Dark fears while we live,
But walk in His footsteps,
And He will forgive.

Yes, it oft comes when kneeling
In anguish for sin,
And softens each feeling,
And lifts uppers in;
In the lower consecrated
To reflection and prayer,
Oh! it comes with the Spirit
To comfort us there.

Can we're forgiven
Through Jesus' love,
Hope for missions in heaven—
A bright crown above,
If we've never extended
Forgiveness to those
Who have sinned our kindness,
Yea our bitter foes.

JUSTITIA.

MISCELLANEOUS.

DEFECT IN A MILL.—A faithful minister, who knew that a miller in the neighborhood, who was proud of his business and machinery, prosecuted his calling on the Lord's day, as many millers still do, called upon him, and fell into conversation respecting his mill. "A fine mill," said he, "one of the very best I have ever seen." This was nothing more than was true, and the miller had heard as much many times before; but his skill and judgment were gratified by this new testimony, and his feelings were of course conciliated. "But ah!" continued the minister, after a moment's pause, "there is one defect in it." "What is that?" carelessly asked the miller. "A very serious defect, too." "What is it?" repeated the miller, looking up with some curiosity. "A defect that is likely to counterbalance all its advantages!" "Well, what is it?" said the miller, looking him earnestly in the face. "A defect that is likely to ruin the mill." "What is it?" rejoined the miller. "And will no doubt one day ruin the owner too." "And can't you say it out?" cried the impatient, half alarmed and half angry miller. "It goes on the Sabbath!" exclaimed the minister in a firm, and solemn, and admonitory tone. The astonished man stood blank and silent, and when the minister went on with remonstrance and exhortation, in which the danger of his state and practices, and the call to repentance and faith were urged upon him, he listened with respectful submission, and promised to turn from his ways of sin, and especially from his violation of the fourth commandment.

REVERSES OF FORTUNE.—The U. S. Marshal who has just completed the census of Cincinnati, mentions these incidents:

I met a man who had ruined himself by intemperance, and was subsisting on charity, that I knew in Pittsburgh, in the year 1815, owner of a fine property and store worth 50,000 at that time. The property alone, I have no doubt, would since have brought \$150,000.

I found in the person of a day laborer in one of our foundries, a man who had once owned a large iron establishment in Scotland, on the Carron side. He had become involved with others, and rendered thereby insolvent. My sympathies were the more strongly excited here from the simple dignity which forbore repining or complaint the family manifested in the case.

I found also the widow of a distinguished professor in an Eastern college, who was at the time eating her humble supper with her daughter, under such circumstances of penury, that their very table was formed of a board laid across an old barrel!

I have found in the city two cases of disparity of age between the oldest and youngest brother worthy of notice. In one instance the oldest brother was 69, the youngest 25. In the other, when the father was living, and aged 73 years, one brother was 46 and the other 2.

THE CURIOUS. There is one sect in the religious world, which, although not mentioned in any book of denominations, or in any theological dictionary, which, although it has neither distinct creed nor separate temples, still it is entitled to specific notification; this sect I shall denominate *Curiosi*. Their identifying trait is a love of novelty. They may belong to any preacher, who, for the time, can interest them by something new; and they attach themselves to every congregation that has something going on out of the common way. Thus they are carried along the stream of professions, like chips and twigs that are floating near the edge of a river, they are intercepted by every weed, and whirled in every little eddy.—*Rev. J. A. James.*

Faith gets most, humility keeps most, and love does most.

UNIVERSALISM AND INFIDELITY.—In the Boston Investigator (an infidel publication) of July 29th, we find a letter from Delazon Smith, an infidel lecturer and socialist, who it seems is traversing the country for the purpose of informing the people that there is no God. The letter is dated Dayton, Ohio, July 9th. We take from it the following extract.—*Mr. Wes. Jour.*

There are thousands and tens of thousands of sceptics and liberals throughout the western country; and in the absence of the more liberal and philosophical lecturers, they employ Universalists. For two years past the Enquirer of this town (Dayton) have employed and paid a Universalist clergyman (!) to preach to them. But the moment I arrived here he was set aside. And, indeed, the Universalist clergyman here are not to be sneezed at! Mr. Kidwell, the editor of the "Philomath (Ind.) Encyclopedia," a Universalist publication, preached here on Sunday, a week ago. I went to hear him, and of a truth he preached as good sense, reason, philosophy, inquiry and liberality, as I want, or expect to hear! He said he was a *Materialist*; that the common notion of the existence of an immortal God, or of a personal God, was exceedingly childish, and had no more foundation in philosophy, reason and truth, than of a personal devil; and the same was true of a local heaven or hell. And he believed that Jesus Christ (if he ever existed,) was no more of a God than he, himself, or any other man was! He did not believe the Bible to be a revelation in any essential or important truth, any more than any other book; that the Pentateuch was inconsistent. He did not believe in the doctrine of free agency; he believed that all animals had souls as much as men had; and though he had no *real* or *positive* evidence that he should possess a conscious existence after he was dead, yet he had a right (!) to hope for a conscious immortality! He did not open or close his preaching with either prayer or singing; he denounced priests and priestcraft, and extolled and eulogized the practice of free inquiry, charity and liberality. In short, he is a very good *Kneeland* man.

MARRIAGES IN PLACES OF WORSHIP.—The custom of solemnizing marriages in places of public worship, is, we remark, increasing in prevalence. We recorded in our last number but one, three instances that occurred during the week in our denomination in this city. The advantages resulting from such a custom are numerous. It precludes a vast amount of trouble and annoyance, which too frequently attend upon this ceremony. It supercedes the necessity, while it does not interfere with the practicability of distinguishing the occasion by a festival, which, however agreeable it may be to those who are in affluent circumstances, sometimes exhausts means that can be with difficulty spared by those whom Providence has less favored in worldly matters. It adds solemnity and gives publicity to an incident, which, although in the eye of the law it is regarded merely as a civil contract, is in reality an appointment of Heaven, and, next to the ordinance of a Christian church constitutes the most serious and important observance among mankind.—*Bap. Adv.*

"ATTITUDE IN PRAYER."—The Presbyterian has an article with this caption, in which the wish is expressed "to hear from our pulpits a pointed and faithful rebuke of those who, though not sick or infirm from age, sit during the time of prayer in church." "And," the editor adds, "if ministers would do this, accompanying rebuke with arguments for a reverent posture in this part of worship, and following it with a short prayer, we have no doubt the reformation would be begun."

We are no sticklers in such matters. Kneeling, when convenient, is the most proper position for supplication, and next to that in our estimation, that which in form approaches nearest, sitting with the form reverentially bent forward and the head bowed. Others, we know, differ from us in this opinion; and we are always disposed in matters of this kind, to conform to the custom of the congregation with which we worship.

But what we particularly regard on the present occasion is the importance attached to the position of the body on an occasion, for which we have no special directions, by those who take the liberty of varying the direct and positive commandment of Heaven in the most important ordinance of a Christian church! This appears very much to resemble straining at a gnat and swallowing a camel.—*Id.*

It is well for many people that the laws of the pilgrims are not in force now-a-days. The fashionable follies of our times would have been an abomination in the eyes of the pious Puritans.—The following are some of their enactments, and the punishments inflicted.

"Law 1.—Pride in wearing long hair, like a woman's hair; others wearing borders of hair, and cutting and curling and immodest laying out of hair,—grand jurors to present, and the court to punish for correction.

"Law 2.—Excess in apparel, strange new fashions, naked breasts and arms, and pinioned superfluous ribbons on hair, &c., the court to punish at discretion.

"Law 3.—Tobacco-takers and common swearers, the constable directed to present to next magistrate, to be punished at discretion.

"Law 4.—For drunkenness, the offender to pay ten shillings,—excessive drinking three shillings and four pence,—tippling about half an hour, a crown."

A DEATH-BED.—A death-bed is a wonderful reasoner; many a proud infidel hath it humbled and refuted without a word, who but for a short time before would have defied all the ability of man to shake the foundation of his system. All is well so long as the curtain is up and the puppet show of life goes on, but when the rapid representation draws to a close, and every hope of a longer respite is precluded, things will appear in a very different light. Would to God I could say, that that great awful moment was as often distinguished by the dew of repentance, as by the groan of despair.

The hearts of saints are larger than their words; but the words of hypocrites are larger than their hearts.

Sin received its sentence of death in the death of Christ, but it doth not receive its execution till the decease of the sinner.

NORTH CAROLINA STATE CONVENTION.—This body commenced its session on Friday, at Johnson Liberty, M. H., Gen. A. Dockery in the chair, the introductory sermon having been preached by Rev. J. J. Finch. The meeting, after an extremely harmonious session of four days, adjourned on Monday afternoon, to meet at the same place, on Friday before the third Sunday in October, 1841. The delegation was not so large as heretofore; nor were the contributions equal to those forwarded on other similar occasions.

"The leading organ of the Old School Presbyterianism in Philadelphia," says the Cincinnati Observer, "has recently decided that the Methodists are not a true church of Christ; and that every sound Presbyterian is subject to discipline if he ventures on the enormous offence of occasional communion with a Methodist church."

There is no "close communion" about this of course; none but Baptists can be guilty of that.

Ohio. There are about 500 Baptist Churches in Ohio, 250 pastors, and 20,000 members; baptized the last year about 2,000.

It is more honor to be rich in goodness, than to be rich in goods.

Few rich men are godly, but all godly men are rich.

NOTICE.

THE Subscriber designs opening in a few days, in a new building, opposite the Banks,

A BOOK AND STATIONERY STORE. Besides keeping a general supply of School, Theological and Miscellaneous Books, he designs keeping on hand a full assortment of BAPTIST PUBLICATIONS. From the publishers of all such works he solicits an agency. As the denomination in this State have long felt the need of such an establishment, and as the subscriber has received encouragement from many brethren, to engage in this enterprise, he solicits from the denomination, and the public generally, their patronage. He promises, by punctual attention to business, and a faithful discharge of his duties, to merit their confidence.

In connection with the Book Store, the subscriber will keep a supply of PIANO FORTES, from the best manufacturers in the Union; and also a supply of vocal and instrumental music. Particulars will be given at the opening of the Store.

References may be made to Elder J. B. Taylor, Elder J. B. Jeter, Wm. Smith, Editor Religious Intelligencer, J. S. Smith & Son, A. Thomas, Richmond; W. & J. C. Crane, Baltimore; Rev. I. M. Allen, New York; Hon. Heman Lincoln, Gould, Kendall & Lincoln, William Crowell, Editor, and Wm. Nichols, Publisher, of the Christian Watchman, Boston. A. S. MADDOX.

Richmond, July 16, 1840.

DR. G. R. PHELPS' Compound Tomato Pills. The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, constipation, &c.

The following Letters are selected from the numerous testimonials of its salutary effects.—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past. I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. Bestor.

New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Avon.

Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully, FRANCIS H. CASE.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted; and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, "I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D.

For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cts. Hartford, July 10, 1840.

HARTFORD

Thomsonian Repository and Infirmary.

JOHN W. JOHNSON, Thomsonian Physician, J. (Agent for Doct. Thomson), 103 1-2 Front St. Constantly on hand for Sale an extensive assortment of Genuine Medicines purchased of Doct. Thomson, with printed directions for family use. Calls in the city and country attended promptly.—Infirmary is open for the reception of patients of whatever disease—and every attention and effort will be rendered to effect a speedy and permanent cure, in all curable cases.

Hartford, Aug. 10, 1840.

MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved, and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, it is a Model of the kind, and actually terms with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unequalled approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER. Hartford, Feb. 1840.

MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

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Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER. Hartford, Feb. 1840.

New Goods. OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French. Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; bat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purse, 17 cents; Mouslin de Lane Shawls, 25 cts; Chalkey Handkerchiefs, 37½ cents; do. Scarfs, 17 cents; 6-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

A. F. ALPRESS, May 8, 1840.

BOOKS. THE subscribers, successors of Canfield & Robins and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings. Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible. Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures. Do. on the Psalms. Fuller's Works. Dwight's Theology. John Bunyan's Works. Paley's Works. Clark's Discourses. Burder's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do. Jay's Lectures. Jay's Exercises. Jay's Prayers. Jahn's Archaeology. Hug's Introduction. Store and Platt do. Lowth's Isaiah. Lowth's Hebrew Poetry. McEwen on the Types. Howe and Bates' Works. Stewart on Romans and Hebrews. Mc Knight on the Epistles. Barnes' Notes—Gospels, Acts, Romans, Corinthian and Isaiah. Hodge on Romans. Prideaux's Connexions. Shuckford's do. Newton on the Prophecies. Knapp's Theology. Dick's Works. Dick's Theology. Robert Hall's Works. Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs. Mosheim's Church History. Milner's do. Jones' do. Doddridge's Family Expositor. Cottage Bibles. Henry's and Scott's Expositions. The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend. Paragraph Bible by Coit and Nourse. Wesley's Works. Henry's Daily Commentary. Plenary Inspiration of the Scriptures, by Rev. S. Noble. Bickersteth's Works. Evidences of Christianity, by Alexander, Paley, Jennings and Leslie. Young man's Closet Companion. Good's Better Covenant. Cases of Conscience. Olshausen on the Genuineness of the New Testament. Philosophy of Benevolence, by Church. Hannah Moore's Practical Piety. Do. on Prayer. Philip's Guide. Phinney's Lectures. Physical Theory of another Life. Harvey on Moral Agency. Corner Stone, Way to do good, and Young Christian, by Abbot. Wilberforce's Practical View. Brownlee's Lights and Shadows. Judd's Review of Stuart. Cogswell's Manual of Theology. Means and Ends. Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd. Book of Common Prayer, various size and binding. Select Family Sermons, by Bishop McIlvaire. Campbell on the Four Gospels. Tyndale's New Testament. Life of Jeremy Taylor. Holy Living and Dying, by do. Child's Book of the Sabbath. Dominion of Christ. Symington on the Atonement. Bunyan's Holy War. Walk about Zion. Suddard's British Pulpit. Hill and Valley by Catharine Sinclair. Drednought on Death. Memoir of Rev. J. Vail. Fragments by Dr. Spring. Miller's Clerical Manners. Do. on the Christian Ministry. Imitation of Christ, by Thos. a Kempis. Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

New Series of School Books. PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 169 Main st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" a work of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Bruce, of Hartford Female Seminary; Rev. Jonathan Going, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

THIRD—"PRIMARY READER," by John Hall, designed for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OCEAN'S INSTRUCTIONS TO THE STUDY OF GEOGRAPHY," intended to precede his larger work, with 5 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.

Farmington, Ct., Plainville Soc., June 5, 1840, Messrs. Robins and Folger,

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health,) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27]

Notice. BY virtue of an Order of the Hon. Court of Probate for the District of Hartford, dated Sept. 30th, 1840, authorizing and directing the subscriber to sell either at public or private sale all the residue and remainder of the Estate of Timothy Francis, late of Wethersfield, in said District deceased, will be sold, either at public or private sale on Saturday, the 24th day of October, 1840, at 2 o'clock in the afternoon of said day, at the late dwelling house of said deceased, in said Wethersfield, all the real and residue of said Estate, consisting of a house lot of about twenty rods of land with a dwelling house and barn thereon, situated on Main street in said town of Wethersfield, subject to two certain mortgages and the Dower of the Widow of said deceased.

George Stillman, Jr. appointed by said Court to make said sale.

GEORGE STILLMAN, JR.

W. S. CRANE, DENTIST. Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmley, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 20.

HARTFORD Fire Insurance Company. Office north side of State House Square, between Wt. Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposal shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, S. H. Huntington, H. Huntington, Jr., Albert Day, John D. Russ, Job Allen, George Furman, Junius S. Morgan, Ezra White, Jr.

JAMES G. BOLLES, Sec'y. March 23, 1838.

ETNA INSURANCE COMPANY. Incorporated for the purpose of insuring against Loss and Damage by Fire only. CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE Thomas K. Brace, Thomas Belden, Samuel Tudor, Griffin Stedman, Henry Kilbourn, Joseph Morgan, Elisha Dodd, Jesse Savage, Joseph Pratt, Stephen Spencer, James Thomas, Elisha Peck, Ward Woodbridge, Joseph Church, Horatio Alden, Ebenezer Seely.

THOMAS K. BRACE, Pres't. SIMEON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.